# A closer look at al-Ḥāzimī

**(Booklet translated)**

Shaykh Abī Bilāl al-Ḥarbī

In the Name of Allāh, the Most Merciful, the Most Compassionate. All praise is due to Allāh, Lord of the worlds, and peace and blessings be upon the trustworthy Messenger, to proceed:

It has saddened me to hear of the deviation of Shaykh al-Hazimi from the methodology of the Salaf, and his entering into the path of the innovators (*ahl al-bidʿah*). I had feared this for him because of my knowledge of some of his statements from close contact, and because his methodology had not yet matured or become well-established. Rather, he used to speak in some issues like someone wandering without direction. Some brothers asked me about certain of his statements during a private gathering with him, but I concealed what I knew about him so as not to cause fitnah among the brothers, and because he had not made those views public. So I saw that it was better to keep them hidden. Also, since I was in a land of jihad, I was unaware of what new matters al-Hazimi introduced after me. But when my brothers wrote to me and informed me of what had happened, I decided to speak openly about everything I know concerning him so that people may be cautious of his innovations and misguidance, and I say:

I was in a private gathering with some brothers, and he said something to me that no one heard except my brother Faisal al-Zahrani. As for the rest of the brothers, I believe they did not hear because they were occupied with Rayyan al-Juhani in some discussion

**Al-Hazmi said:** I do not pray behind the Imams of the mosques

**So I said:** Why, when the Usul regarding the people here is that they are Muslims?

**He said:** It is necessary to know his religion and belief

**So I said:** is the Usul regarding people kufr?

**He said:** Yes

**So I said:** This is the statement of the people of innovation!! (*ahl al-bidʿah*)

…He laughed, remained silent, and changed the subject

And I asked him about the ruling on the one who excuses (*al-ʿādhir*)

**He said:** Disbeliever (*kāfir*), and he mentioned his reasoning

**So I said to him:** Ibn ʿUthaymīn considers excusing to be a general principle in cases where a person is likely to be ignorant, so would you declare him a disbeliever according to you?

**He said:** No

And I asked him about the Ashʿaris:

**He said:** Disbelievers (*kuffār*)

**So I said:** Do you declare Ibn Hajar a disbeliever?

**He said:** No, I only declare the living Ashʿaris to be disbelievers.

**So I said:** What do you do with the consensus (*ijmāʿ*) mentioned by Ibn Taymiyyah regarding not declaring the Murjiʾah disbelievers?

**He said:** And is consensus even valid?

**So I said:** O Shaykh, the Salaf only agreed upon the disbelief of the Jahmiyyah, yet you have declared the people of innovation disbelievers!

**He said:** The people of innovation have fallen into disbelief, and we declare them disbelievers – and this is our creed.

These questions were not all asked at one time, and I was greatly surprised by him, as he was making statements that no one before him had made.

He used to strongly insist that what took place between us should not be conveyed to others. Although I disagreed with him on this, I still did not share his statements and remained silent about him because he had not made his views public. It seemed that he was in a stage of secretly calling to his false methodology, and then later he made it public. So when he made it public, we also spoke openly.

As for his recent fitnah regarding declaring the excuser a disbeliever, **we declare ourselves free from it before Allah**, and we hold as our religion that the one who excuses a person who ascribes himself to Islam **is not declared a disbeliever until clarification (*bayān*) is established and the doubt (*shubha*) is removed.**

And I asked him about the issue of *tasalsul* (the chain of takfīr):

**<u>He said:</u> Up to the third level**

**So I asked him for evidence for this limitation, but he did not give me any proof.**

**And my noble brother, the mujahid Sultān ibn Farhān, asked him about the chain of takfir.**

**<u>He said:</u> there is no problem with it**

**And in conclusion, I ask Allah to return Shaykh al-Hazmi to the truth in a good manner, and to grant him understanding of the religion.**

**Written by the Shaykh:**

**Abū Bilāl al-Harbī**